THE RESURRECTION OF LAZARUS, OR A Sermon Preached upon occasion of the Kings Declaration for LIBERTY of CONSCIENCE:

At Walsham in Le Willowes in the County of Suffolk. April 23. 1672.

By

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Lord, when thy Hand is lifted up, they will not see: but they shall see, and be ashamed for their Envy at the people, yea the fire of thine Enemies shall devoure them, Isa. 26. 11.

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The Epiſtle.

Reader,

I *have not been in the leaſt ſolicitous to ſet out this Sermon with* excellency of Speech, *or* the inticeing words of mans wiſdome. *This only I will ſay, That as there is a rich plainneſs in Apparel, ſo there is a rich plainneſs in Preaching too; And as the King himſelf is not alwayes known by his Royal Robes, (for he is not alwayes in them) but by that Honour and obeyſance that is done unto him of all that are about him; ſo the great Truths of God are beſt known by that Majeſtick Awe and Reverence wherewith they ſtrike the very minds and conſciences of men. That there are ſome ſuch truths in this Sermon I dare affirm; as alſo that the whole of it is very ſeaſonable for this amazing ſeaſon. But if the Reader ſhall bear in mind as he reads along, that the greateſt part of it by far, even from the very beginning to the very end, was compoſed above five years ſince; (as he will meet with a ſufficient atteſtation in the cloſe of it) I doubt not then but it will appear to have ſomething of extraordinarineſs in it, I ſhall add no more, but con-*

cl[illegible]*e with the Prophet* Hoſea 6. 2, 3. After two dayes he will receive us, in the third day (as Chriſt was raiſed) he will raiſe us up, and we ſhall live in his ſight. Then ſhall we know, if we follow on to know the Lord, his going forth is prepared as the morning, (*that after a long winter night may appear to many very doubtful whether it be indeed* break of day, *or* onely moon-ſhine *ſtill*) and he ſhall come unto us as the Rain: as the latter and former rain unto the earth. *Amen.*

Thy Servant for the

ſake of the Lord Ieſus

Walſham in le Willows
April 24th. 1672.

JOHN SALKELD.

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THE RESURRECTION OF *LAZARUS*, &c.

John 11*th*. ver. 44.

And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, loose him and let him go.

IN this Chapter the Holy and blessed Spirit of God sets down for our Learning, The Sickness, Death, and miraculous resurrection of *Lazarus*; together with the manifold and marvelous circumstances attending all; each one richly laden with most divine and heavenly truths; some whereof we shall glean up as we go along the Chapter, until we come down to the Text where we shall make our stand. In the first verse we have mention made of *Lazarus* his sickness; and in the third, tidings brought unto Jesus that he was sick. By the way observe. That they that have known the name of the Lord and trusted in him, when ever it goes ill with him in any respect, will be sure presently by humble and earnest Prayer to have their recourse unto God: according as the Apostle exhorts, *In every thing let your requests be made known unto God.* How sayest thou then, that thou hast known the Lord or put thy trust in him? who, as the Lord knows, dideſt never yet *in any thing* make known thy requests unto God. Sickness after sickness hath been upon thee, but thou, with *Asa*, in thy sickness hath sought to the Physitian, but not unto God; or if at any time thou hast sought unto God; yet hath not the voice of thy supplication been the same with that of *Pharaoh*? Take away this Plague, remove the other Judgement, and here happyly thou maist be very loud and earnest; but so also the poor brute creature, when struck with terror of Tempest and Thunder

Philip. 4, 6.

Thunder, runs bellowing up and down the paſture: but wilt thou call this an acceptable Prayer unto God? oh what wilt thou do at thy latter end? when the ſorrows of death compaſs thee about, and pangs of hell get hold upon thee, and thy poor amazed dying trembling ſoul ſtands tottering over the brink of Eternity; wilt thou now cry out, I beſeech thee, O Lord, deliver my Soul? Alas, thou haſt all the cauſe in the world to fear that inſtead of delivering, God will caſt down thy ſoul into deſtruction, according to that dreadful imprecation, *Pſalm* 79. 6. But oh that from this day forward thou wouldeſt learn to call upon the Lord whileſt thou liveſt, that ſo alſo the Lord may hear thee calling upon him when thou dyeſt, and the Lord Jeſus may receive thy ſpirit, and thou mayſt be bleſſed and happy for ever with thy God. So I paſs to the 3*d* verſe, where we have the very Prayer it ſelf which the two ſiſters *Mary* and *Martha* put up unto the Lord by the hand of their meſſenger on the behalf of their brother: very ſhort, but very full. *Lord, behold, he whom thou loveſt is ſick.* In which prayer we may obſerve, Firſt, That it is not the greatneſs of *Lazarus* his ſickneſs that doth at all damp their Faith in the greatneſs of our Saviours Love towards him, yea ſo great Love, that *Lazarus* muſt now, in his ſickneſs, change his name, and no longer be called *Lazarus*, but *Jedediah*, beloved of the Lord; Lord, (not *Lazarus*, but) he whom thou loveſt is ſick: happy that man, who in his ſickneſs can aſſure himſelf of the love of the Lord Jeſus towards him; this is heaven upon earth, juſt before the ſoul remove from earth to heaven. But then Secondly obſerve, that as it is not the greatneſs of *Lazarus* his ſickneſs that doth at all ſtagger their Faith in the greatneſs of our Saviours Love towards him, ſo neither doth their great aſſurance of our Saviours love, encourage them unto any irreverent boldneſs with our Saviour; they call him Lord ſtill, for ſo indeed our Saviour had made known unto them his Almighty power, and Soveraignty over them, as well as his infinite love and goodneſs to them; and ſo they on the other ſide, in their prayer have an equal eye unto both; and ſo indeed they make an anſwerable application of their ſouls unto the Lord, according to that manifeſtation that the Lord had made of himſelf unto their ſouls: which is the ſumme and ſubſtance of all Religion. In the fourth verſe, we have the comfortable anſwer that our Saviour returns them by this their meſſenger, *viz.* *When Jeſus heard that he ſaid, this ſickneſs is not unto death, but for the glory of God, that the*

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Son of God might be glorified thereby. And in the fifth verſe the Evangeliſt diſcovers that our Saviour loved both *Martha* and *Mary* as well as *Lazarus*. But here now is matter moſt worthy our moſt ſerious conſideration. Though it is here ſaid our Saviour loved both *Martha* & her Siſter & *Lazarus*, & though he had ſent back their meſſenger with this comfortable anſwer; that this ſickneſs is not unto death, yet within two dayes after *Lazarus* dyed, yea and our Saviour drives four dayes more with them after he was buryed, before he comes at them. Oh what amazement muſt all this needs be both to *Martha* and *Mary*! and how will they be ever able to bear it? *Martha* eſpecially? who could ſay, ſurely a little too boldly, Lord, careſt thou not that my ſiſter hath left me to ſerve alone? Oh with what ſtrong cries and teares muſt ſhe needs burſt out now; Lord careſt thou not, that he whom thou loveſt is dead? careſt thou not that mine and my poor ſiſters hearts are almoſt burſt with grief? And did the Lord, indeed, love both my ſelf, and ſiſter, and *Lazarus*? And what! and never come at us all this while? Beſides, He ſaid indeed that this ſickneſs was not unto death; whereas *Lazarus* has been now theſe four dayes dead and buryed! oh hath the Lord in anger ſhut up his bowels of compaſſion towards us? And will he cauſe his Truth to fail?

But ſo indeed, The wonderful Providence of God doth many a time put the faith of his beſt and deareſt ſervants in the world to its very uttermoſt ſtretch. And was not their faith put to the very uttermoſt ſtretch at that time? oh which way could their faith relieve it ſelf now? There was but one way in the world to do it, and that will not do neither; now that is this. Oh ſurely, our meſſenger never took his Anſwer right: Surely the Lord never ſaid That this ſickneſs was not unto death; and yet again, though he did not take his Anſwer right, yet ſurely he could not forget his meſſage; for in all likelihood this meſſenger was ſome near relation of theirs; And did you indeed tell the Lord that *Lazarus* was ſick? Yes, yes, The Lord knows I told him that *Lazarus* was ſick. And did the Lord indeed hear that *Lazarus* was ſick! and did he indeed ſay This ſickneſs was not unto death! The Lord knows we know not what to make of all this.

But as their own Countrymen the Jews have a ſaying *cum venerit Elias ſolvet nodum*, when *Elias* comes he will untie the knot, ſo when our Saviour comes and raiſeth up *Lazarus*, after *Lazarus* his Reſurrection, then underſtood they that ſaying, This ſickneſs

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is not unto death, but for the glory of God, that the Son of God might be glorified by it. Even as ſo alſo after our Saviours own Reſurrection then his Diſciples underſtood this, and that, and the other ſaying which they never underſtood before: And now, The Lord of his Infinite mercy grant, that now, after the Reſurrection of ſo many of his poor ſervants, This whole Kingdome may underſtand the whole Word of God, better then ever it did before, that the word of the Lord may run and be glorified; And God may be glorified, and the Son of God may be glorified by it. And ſo now let us remove to the place where our Saviour and *Martha* and *Mary* all meet and conſider a little then, *v.* 32, 33, 34, 35. Jeſus wept. Here let us a little conſider the ſeveral ſenſes that the ſtanders by put upon our Saviours tears, for theſe indeed alwayes prove very quick Interpreters of all our Saviours actions, tho' ſome of them none of the beſt, *v.* 36. *Then ſaid the Jewes, behold, how he loved him!* And that which theſe ſaid was moſt certainly true. The ſilent tears that run down ſo faſt our Saviours cheeks proclaim to all the world, how he loved him! and ſurely ſo, & much more alſo did that precious blood that ſtreamed down from his wounded ſide Proclaim to all the world, how he loved both him and us. The Lord grant us all unfeigned faith in it, and that every one may be able to ſay after the holy Apoſtle. And the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me. But let us hear what others ſaid, ver. 37. *And ſome of them ſaid,* (and ſurely that which theſe ſaid was little leſs than blaſphemy; but let us hear) *could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have dyed?* yes he could, for this man, The great God & our Saviour, yea and yours too, if you know it) is able to raiſe him up again, tho' he hath been all this while dead, as you your ſelves ſhall ſee ere long, and then all iniquity ſhall ſtop her mouth. But here, by the way, if I might be permitted to ſpeak by Alluſion, (as I know there's nothing more uſual with the antient Fathers) all that I would here ſpeak by way of alluſion ſhould be only this, viz. That God, who had opened the eyes of ſo many that were blind all over theſe three Kingdomes, and turned them from darkneſs unto light, by the Miniſtry of ſo many of his ſervants, could have cauſed that ſo many of them ſhould not have dyed after all, whereof he hath now given full aſſurance unto all men, in that, after they have been dead as many years, and more, as

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Lazarus dayes, yet now, for ever bleſſed be his great and holy name, he hath raiſed them all up again. And now to draw nearer the Text, v, 38, 39. *Jeſus therefore again groaning in himſelf, cometh to the grave.* And here by the way, the Evangeliſt deſcribes the faſhion of *Lazarus* his grave. *it was a Cave, and a ſtone laid upon it.* Jeſus ſaid, Take ye away the ſtone. *Martha*, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been dead four dayes. And ſurely, ſurely ſo alſo, when God at any time brings down his People, and layes them low in the world, by that time the Lord comes to raiſe them up again, all their names are made to ſtink in like manner, though ſome indeed more, and ſome leſs. But let us now conſider our Saviours Anſwer, *v.* 49. Jeſus ſaith unto her, *ſaid I not unto thee, that if thou wouldſt beleive, thou ſhouldſt ſee the glory of God?* In which words, our Saviour checks *Martha* for her unbeleif; for ſhe is ſo far from beleiving that the Lord can do any thing to help *Lazarus* now that he is dead, tho' indeed the very name *Lazarus* ſignifies God is my help, but *Martha* is ſo far from beleiving that that the Lord can do any thing to the helping of him now that he is dead, and hath been ſo long dead too, that ſhe would by no means have the Lord come near him, no, for fear leaſt the Lord himſelf ſhould be offended with his ill ſavour, *Lord, by this time he ſtinketh.* And ſo its clear, that *Martha's* faith failes her juſt at the very inſtant of *Lazarus* his Reſurrection. And ſurely, ſurely ſo alſo juſt before the Promiſes take effect, All the faith that all the ſervants of God in the world have in the Promiſes, begins to fail them too, I tell you ſaith our Saviour elſewhere, he will avenge his elect ſpeedily, nevertheleſs when the Son of man cometh, ſhall he find faith on the Earth? no, the Son of man finds no faith in the earth amongſt the very elect themſelves, that he will avenge them, juſt then when he cometh to avenge them, and yet, nevertheleſs he cometh. If we beleive not (ſaith the Apoſtle) (and ſurely we in *England* are almoſt all turn'd Infidels already, but) if we believe not, *yet he abideth faithful, he cannot deny himſelf*, but will ſhew forth his Glory: And tho' *Martha* now beleives not, and our Saviour reproves her for her unbeleif, ſaid I not unto thee, *that if thou wouldſt beleive, thou ſhouldſt ſee the glory of God?* Nevertheleſs, *Martha* ſhall now ſee the glory of God, and that preſently too; for now our Saviour only puts up a ſhort Prayer to his Heavenly Father, and then preſently turns his ſpeech to dead *Lazarus*, v. 45. And when he

Luke 18. 8.

2. *Tim.* 2. 13.

had thus ſpoken, he cryed with a loud voice, *Lazarus* come forth. And the miraculous effect ſuddenly follows the Word of his Power, as the Thunder, the Lightning. And he that was Dead came forth, &c. In which words, as *Chriſoſtome* hath long ſince obſerv'd, there is contained Θαῦμα ἐν θαύματι A miracle in a miracle. For firſt, That he that was dead ſhould come forth, how great a miracle is this? but then Secondly, That he that was dead ſhould not only come forth, but come forth bound hand and foot, ſurely here alſo is no leſs a miracle. O ſurely at the ſeeing, or hearing of this, All Iſrael muſt needs break forth into the high Prayſes of God, and ſay, *This is the Lords doing: it is marvellous in our eyes.* But above all, *Lazarus* himſelf, thus miraculouſly rayſed up, and ſtanding before the Lord Jeſus bound hand and foot, at the very mouth of his grave, even as he came out, hath all the cauſe in the world to cry out, *marvellous are thy works, O Lord, and that my ſoul knoweth right well.* But now, if any ſoul, moved with the ſtrange and wonderful appearances in the Text, according as I have already a little open'd it, ſhall put the queſtion and demand, But *how can theſe things be?* I Anſwer, It is not for the tongue of men or Angels to tell how theſe things can be; and therefore, the beſt Anſwer that I can poſſibly give, is only this, I cannot tell. But ſeeing indeed I cannot tell, no, nor any man in the world neither, how theſe things can be, and yet, by faith, we all know and are aſſured, that theſe things moſt certainly were. The Doctrine therefore that I ſhall now raiſe from the Text thus conſider'd, is this.

Pſal. 118 23.

Pſal. 139 14.

D. That as God is able to do exceeding abundantly above all that we can ask or think, ſo likewiſe, when ever it pleaſeth God to exert and put forth this his Almighty Power, God doth indeed exceeding abundantly above all that we can ask or think. See the truth of this, by this one inſtance in the Text, which is inſtead of a 1000. when our Lord and Saviour comes to raiſe up *Lazarus*, and *Martha* goes out to meet him; tho' by what ſhe ſpeaks to him at her firſt meeting of him, we ſhould be all apt to conclude, that certainly *Martha* begins not only to think, but Ask too the very thing that our Saviour is now about to do, but we ſhall ſoon perceive that ſhe was far enough from either, *v.* 21. 22. Then ſaid *Martha* unto Jeſus, *Lord if thou hadſt been here, my brother had not dyed. But I know, that even now, whatſoever thou wilt ask of God, God will give it thee.* And ſurely now, if we might gueſs at her meaning by her words, we ſhould conclude that certainly her meaning's this, That tho' its true indeed, if the Lord had been there, *Lazarus* had not dyed, I

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but now that he is come, and ſhe knows that even now whatſoever, he will ask of God, God will give it him, that therefore if it pleaſe the Lord even now to aſk of God, that *Lazarus* may now live again, that tho' *Lazarus* be now dead, yet even now he ſhall riſe again. But is this her meaning indeed! let us ſee, as our Saviour goes on catechizing her Faith, *v.* 23. Jeſus ſaith unto her, *Thy brother ſhall riſe again.* Now, this very day our Saviour means; but is this his meaning now? ſee by her anſwer, v. 24. *Martha* ſaith unto him, *I know that he ſhall riſe again in the reſurrection at the laſt day*, oh how far and wide doth her Faith fly off here! ſhe's now got to the very far end of her creed, ſhe beleives the Reſurrection of the body at the laſt day, that then indeed at the laſt day, *Lazarus* his dead body, together with all other dead bodies ſhall riſe, but ſhe hath no faith at all to beleive that *Lazarus* ſhall riſe again this day: as appears clearly by the Anſwer ſhe gives to our Saviours very next Queſtion, wherein our Saviour puts this very thing home to her faith, *v.* 25. Jeſus ſaid unto her, *I am the Reſurrection and the life*, i. e. the reſurrection and the life goes along with me in the world, and therefore, (doſt thou ſpeak of riſing in the Reſurrection at the laſt day? this very day, *He that beleiveth in me, though he were dead, yet ſhall he live*, and let *Lazarus* himſelf be the man, *beleiveſt thou this.* Alas, her faith has not one word to ſay to this, ſhe's now, all on a ſudden, got quite back again to the beginning of her Creed: She beleives in the Son of God our Lord, mark her words, *v.* 27. ſhe ſaith unto him, *Yea, Lord, I beleive that thou art the Chriſt, the Son of God, which ſhould come into the world.* But as for *Lazarus* riſing this day, ſhe is ſo far from beleiving this, that it poſeth all her faith and imagination, and ſhe has not one word to ſay to it. When ever it pleaſeth God to exert and put forth his Almighty power, God doth indeed exceeding abundantly above all that we can ask or think, which is the doctrine, and you have ſeen it prov'd. I ſhall now briefly diſcover the grounds and reaſons of it. They are theſe four, whereof the fourth ariſeth out of the third, and the third out of the ſecond, and the ſecond out of the firſt, which is this.

Such is the Almighty power of God in it ſelf, that it infinitely tranſcends all our thoughts and apprehenſions, let us conſult a Scripture or two for this, Pſalm 89. 13. *Thou haſt a mighty arm; ſtrong is thy hand, and high is thy right hand.* The hand, and right hand of God are here put for the Power of God, and the greatneſs of his power is ſet forth by the height of the one, and ſtrength of the *R.* 1.

other, *high is thy hand, and ſtrong is thy right hand*; but how high, or how ſtrong, the Scripture ſpeaks not, neither did it ever enter into the heart of man to conceive. See one Scripture more, Deut. 33. 27. *The eternal God is thy refuge, and underneath are the everlaſting arms*: by the everlaſting arms is meant the Eternal Power of God; but this Eternal Power, theſe everlaſting Arms, *Moſes* here ſpeaks of them as underneath, removed far from the greateſt depth of our little inſight: Such is the Almighty Power of God in it ſelf that it infinitely tranſcends all our thoughts or apprehenſions.

R. 2 So, and much more alſo, when ever it exerts it ſelf, when the everlaſting Arms, the high hand and ſtrong Right hand of God put forth themſelves to work, what is done now? Pſal. 102. 25. *Of old thou haſt laid the foundation of the Earth: and the Heavens are the work of thy hands.* and again, Pſal. 10. 24. *O Lord how manifeſted are thy works! in wiſdome haſt thou made them all.* Mark here, The infinite wiſdome of God, accompanies his Allmighty Power in all his works: ſo that there is not the leaſt pile of graſs, nor Ant that ſtirs in any molehil, but hath more of the wiſdome & power of God in it, than all the wiſdome in the world can apprehend, ſo true is that ſaying, *Deus eſt magnus in minimis.* God is great even in the leaſt things, too great for the greateſt Philoſophers that ever were in the world.

R. 3. Such is the weakneſs and imperfection of our underſtanding that it falls far ſhort of the leaſt inſtances of the wiſdome and power of God, 1 Cor. 1. 25. *The fooliſhneß of God is wiſer then men: and the weakneß of God is ſtronger then men.* Let us now conſider one of the loweſt inſtances of the wiſdome and power of God, and ſee how far it goes beyond us; and this is a poor Threſher working in the barn: There is more of the wiſdome and Power of God in that man and in that his work too, than all the world can underſtand. See the proof, *Iſa.* 28 *chap. v.* 26, 27, 28, 29. *For his God doth inſtruct him, for the Fitches are not threſhed with a threſhing inſtrument, neither is a Cart wheel turned about upon the Cummin: but the fitches are beaten out with a ſtaff, and the Cummin with a rod. Bread corn is bruiſed, becauſe he will not ever be threaſhing it, nor break it with the wheel of his cart, nor bruiſe it with his horſemen.* And now what manner of thing is that little skill, and what manner of thing is that little ſtrength which this Threſher put forth in the barn, and whence comes both of them?

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This also (even this little skill) *cometh from the Lord of Hosts, which is wonderful in counsel, and excellent in working*: even as also that little stream that at any time runs by our doors, even that also cometh from the Sea, whose mighty waves and billows beat round the world; and as also, that little raie of the Sun that creeps through a chink of the wall into our houses, even this also cometh from the Son, whose light and brightness shines all over Heaven and Earth. And now if the wisdom and power of God go so far beyond us in a poor Thresher, working in the Barn; oh then.

Needs must the weakness and imperfection of our understandings fall infinitely far shorter still of the greatest instances of the wisdom and power of God, when the Spirit of God, to speak with humble reverence, leads us out of the Barn into the Field, and shews us a far more wonderful Thresher at work there, Isa. 41. 14. *Fear not, thou worm Jacob*; v. 15. *Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the Mountains*, (but what! a worm threshing the Mountains! I, and breaking all to pieces too) *and beat them small, and shalt make the hills as chaff*. O how wonderful is God in what he doeth by the worm *Jacob*! but oh how infinitely much more wonderful in what he doth by himself! Revel. 20. 11. *And I saw a great white Throne, and him that sate on it, from whose face the Earth and the Heaven fled away, and there was found no place for them*. The Almighty God, who in the beginning made the world by the word of his power, and said come, and it came, at the end of the world, sayth not go, and it goeth, but with one look of his countenance makes earth and heaven vanish away in a moment, *from whose face the earth and the heaven fled away, and there was found no place for them*. But so much briefly for the Reasons of the Doctrine. R. 4.

1. *Use*. An use of Instruction, to instruct us what use we are to make of miracles, which are visible demonstratives of the Almighty power of God actually put forth (a fresh) even to our outward senses, and surely the use is manifold, but I shall speak to three only and briefly. Ap.

1. Such as never yet beleived should learn to lay aside their Atheisme and unbeleif, and upon the sight and consideration of the miraculous effects of Allmighty power, to beleive indeed. Let men no longer patter over their Creed like Parrets, but with their whole soul beleive in God, and in Jesus Christ our Lord. See what you read the very next verse to the Text. *Then many of the Jews*

which came to Mary, *and had ſeen the things which Jeſus did, beleived on him*: upon the ſight of this double miracle that Jeſus now wrought in raiſing up *Lazarus* from the dead, they beleived on him, and ſo may date the time of the beleiving on him, from the time that *Lazarus* was raiſed from the Dead, and ſo God was glorified, and the Son of God glorified by it. And now conſider did our Saviour work this Miracle, that they only that were then alive and ſaw it with their own eyes might beleive? no ſurely, but that even we alſo by *that* and all other Miracles that he wrought might beleive. See the Proof, *John.* 20. 30, 31. *And many other ſigns truly* (no lying wonders were they that) *Jeſus did in the preſence of his Diſciples, which are not written in this book: But theſe* (this of *Lazarus* amongſt the reſt) *are written*, (wherefore? for the ſame end and purpoſe, that they were done) *that ye* (into whoſe hands ſoever theſe writings ſhall come) *might beleive that Jeſus is the Chriſt the Son of God, and that beleiving, ye might have life through his name.*

2 *Uſe.* That ſuch as have beleived might beleive more abundantly. John 2. 11. *This beginning of Miracles did Jeſus in* Cana *of* Galilee, *and manifeſted forth his glory, and his Diſciples beleived on him: i. e.* beleived more ſtedfaſtly, more ſtrongly than before, for they did beleive on him before, elſe they had not been his Diſciples: yea and that they did indeed, beleive on him before, appears plainly by the former Chapter, there we read how faſt they called one another to our Saviour, and in the 45. *v.* Philip *findeth* Nathaniel, and ſaith unto him, *we have found him of whom* Moſes *in the Law, and the Prophets did write, Jeſus of* Nazareth *the ſon of* Joſeph. *And* Nathaniel *ſaid unto him, can there any good come out of* Nazareth? Philip *ſaith unto him come and ſee. Jeſus ſaw* Nathaniel *coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.* Nathaniel *ſaith unto him, whence knoweſt thou me? Jeſus anſwered and ſaid unto him, before that* Philip *called thee when thou wert under the fig-tree, I ſaw thee.* By that word *Nathaniel* knows who our Saviour is, Nathaniel *anſwered and ſaid unto him Rabbi, thou art the Son of God, thou art the King of Iſrael.* For *Nathaniel* knew well enough that it was impoſſible our Saviour as a meer man could ſee *Philip* calling him under the fig-tree; they were far enough out of his ſight as he was a man; he knew alſo there was no body by that could bring our Saviour word of it, beſides *Philip*, and he came directly from under the fig-tree to our Saviour, upon the hearing therefore of our Saviour telling him this,

this, he beleives on him; and so our Saviour himself saith expresly that this indeed was the very reason of his beleif, v. 50. *Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree beleivest thou?* Yes this was the very reason why he did beleive; for our Saviour here manifested forth the glory of his omnisciency unto him; and gives him to understand by what he hears our Saviour speak with his outward ears, that he knows indeed what is done in all places. And so now also when our Saviour turned water into wine, he manifested forth the glory of his omnipotency to the outward senses of men, for they all knew it was water wherewith they filled the water pots up to the brim. And he saith unto them, *draw out now, and bear it to the Governour of the feast.* And they bare it, when the Ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants that drew the water knew) the governour of the feast called the bride-groom, and saith unto him, *Every man at the beginning doth set forth good wine, and when men have well drunk* (and their palates are viciated that they cannot so well discern the taste) *then that which is worse, but thou hast kept back the good wine untill now*; oh, it struck his palate with such a sprightly taste, even now after he with the rest had well drunk, that upon the very first taste of it, he pulls the cup from his lip, and can forbear no longer, but in all hast calls the Governour of the Feast, and with great wonder tells him, that he hath kept back the good wine until now; he never drunk such wine in all his life before. Thus our Saviour, in turning water into wine, manifested forth the glory of his Omnipotency to the very outward senses of men. And therefore by the way, what a Miracle of all Miracles is *that* that the Papists have got amongst them? I mean their Miracle of Transubstantiation; wherein they tell us, that the bread in the Sacrament is turn'd into the very flesh of Christ, and the wine into the very blood of Christ; and yet never eye saw any thing in the bread that look'd like flesh; never palate tasted any thing in the wine, that tasted like blood; and so now here is a Miracle wrought, and, (which is the miracle of all miracles) there's nothing at all of it appearing to any of the outward senses of men; And yet of this nature are all the miracles that we read of in all the Scripture; they were all so wrought, that the mighty power of God manifested forth it self to the outward senses of men; And I challenge all the Papists in the world to shew one instance to the contrary in all

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the Scripture if they can; surely then if ever there was a lying wonder in the World, that of Popish transubstantiation is a lying wonder to astonishment; yea and a most bloody wonder too, that hath already cost the heart-blood of so many Noble Martyrs in *England*, and other parts of the Christian World; and surely also hath been no little hinderance to the salvation of Heathens too; for are not the rest of the Heathens that have any brains in their heads, of the same mind with *Averroes?* who cryed out *Quandoquidem Christiani comedunt quod adorant, sit anima mea cum Philosophis*, seeing the christians eat that which they worship, let my soul be with the Philosophers. For he knew well enough that the Phylosophers had reason amongst them, but it was impossible that the Christians could have any reason, but were all stark mad, to offer to bare the world in hand, that they did indeed eat their God; as the Antichristian *Roman* Christians do. But its greatly to be hoped that the world ere long, will be so much enlightned, as to have quite done wondering after the Beast, or any of all his lying Wonders. But this by the way, I return. The second Use we are to make of Miracles, is, that they that have believed already, should believe more abundantly. *And his Disciples believed on him.*

3. *Use.* That all should learn to be answerably affected with every manifestation of Gods glory, discovering it self in his miraculous works, Mark. 2. 12. *Insomuch that they all glorified God, saying we never saw it on this fashion.* And surely neither did we nor our forefathers either, ever see it on this fashion, in respect of that miraculous providence that is now amongst us, wherein the Almighty power of God, doth as clearly shew forth it self in changing times and seasons, and turning his peoples sorrow into joy; as in changing the very nature of nature, and turning Water into Wine. O what an holy awe of God, ought to seize upon our Spirits now! and with what fear and joy at once, ought we to behold the lightning down of his Arm amongst us! there is a grace in Musick which they call a shake, that consists in the trembling of all the strings; and surely there should be an answerable grace in our praises too, that consists in the trembling of our hearts and spirits before the Lord. And *David* the sweet singer of *Israel* points us to it: *Psal.* 2. 11. *Rejoyce with trembling.* And *Moses* the servant of the Lord shews us how we may come by it, Exod. 15. 11. *Who is like unto thee, O Lord amongst the Gods; who is like unto thee, glorious in holiness, fearful in praises,, doing wonders?* betwixt these two, glorious in holiness and doing wonders, God becomes fearful in praises, and

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when God becomes fearfull in praiſes, it becomes us to rejoyce with Trembling: otherwiſe we do not make an anſwerable application of our ſouls unto the Lord, according to that manifeſtation that the Lord now makes of himſelf to our ſouls; wherein yet, as you have heard, conſiſts the very ſumme and ſubſtance of all Religion, and which alſo ſhould diſcover it ſelf in the diſcharge of every part of our Religion before our God, in this preſent world, ſo much for the three fold Uſe of miracles. I proceed now to a ſecond Uſe of the Doct. *viz.* a Uſe of Caution, *&c.* 2. *Uſe.*

And ſurely there's great need of it; even to caution and warn every one, that as they ought to rejoyce with trembling, ſo alſo they ought to take heed, that they do not fall a trembling the wrong way; my meaning is, that none fall a trembling out of any ſlaviſh fear of God; As if the miraculous providence of this day, were only a lightning before Death; or as if God were now about to allure us all into the Wilderneſs, (tho' indeed, into ſuch a ſtate we all ſeem to be directly marching now) only to catch us all in a trap there; for certainly as it would be very highly diſhonourable to the King, for any of us to imagine that the Kings heart did not go along with his hand, in that happy liberty that the King hath ſo graciouſly granted unto us; ſurely ſo, and much more alſo, would it be highly diſhonourable to the glorious Majeſtie of the Lord our God, for any of us to imagine, that his heart did not go along with this great mercy, which the hand of God hath reached down by the hand of the King unto us. And yet I am verily perſwaded that there are thouſands in *England*, that look upon the great mercy of this Day, juſt as *Moſes* look'd upon his own Rod, when it became a Serpent: ſomething quite away from it, and dare not own it, nor come near it, as if it did not at all belong to them, or as if they had never prayed for any ſuch thing; and others too do not ſo very much care for coming ſo very near it neither; for indeed they do not, as yet, ſo very well know how they may truſt it, it looks ſo very deſperatly on them: But certainly, there's no ſuch great danger, but we may all of us take faſt hold of it. Let not your hearts be troubled; And that your hearts may not be troubled, I beſeech you mark well what I ſay. I ſay then, that certainly *Lazarus* is not to be kill'd again preſently, now that our Lord and Saviour hath rais'd him up again ſo miraculouſly. Tho' its true indeed, there were ſome great ones that were very buſily plotting his death, preſently after his Reſurrection, ſo enraged were they at the good ſervice he did the World by his Reſurrection. Even as ſo alſo this very day, the

ſame great ones were buſily plotting againſt our Saviour himſelf, for having the only hand in his Reſurrection; as we may ſee if we look a little below the Text. And let us look too, for our comfort and encouragement againſt all ſlaviſh fear, which is the uſe of Cauſion I am ſtill upon. Tho' we read in the very next verſe after the Text. *Then many of the* Jews *which came to* Mary, *and had ſeen the things that Jeſus did, believed on him*; howbeit not all the *Jews* that had ſeen the things that Jeſus did, believed on him, no, for it follows, but ſome of them went their wayes to the Phariſees, and told them what things Jeſus had done; and ſo indeed they might eaſily do, the ſame day too; for as we read in this Chapter, *Bethany*, where *Lazarus* was raiſed up, was nigh unto *Jeruſalem*, about fifteen Furlongs, that is about two Miles; and there at *Jeruſalem* the great neſt of the Phariſees were alwaies hovering about the *Temple*, as Rooks about the Steeple. But let us now ſee how dreadfully the cheif Prieſts and the Phariſees are all ſtartled at our Saviours raiſing up of poor ſingle *Lazarus* alone. *ver.* 47. *Then gathered the chief Prieſts and the Phariſees a Councel, and ſaid, what do we? For this man doth many miracles.* But, O ye cheif Prieſts and Phariſees, is this true indeed? and do ye your ſelves alſo indeed beleive it? That this man doth many miracles; and do you ask what do we? O why do not you alſo beleive on him? as you ſee many others do, moved by the ſame miracles, that you your ſelves confeſs he did; yea and ſome Phariſees too, for we read that ſome Phariſees beleived on him. Yea & why did not thoſe tell-tale Jews, that came and told you the things that Jeſus did, why did not they alſo, after they had ſeen the things that Jeſus did, go away and beleive on him, with the reſt of the company? I have read of many reaſons why men do not beleive; but this queſtion, as I have now put it, points directly to the higheſt reaſon of all, and both our Saviour himſelf gives it, and the holy Apoſtle of our Lord, gives the ſame too: Our Saviours Reaſon we may ſee in the former Chapter in the 24, 25, 26. *v. Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? if thou be the Chriſt tell us plainly. Jeſus anſwered them, I told you, and ye beleived not: The works that I do in my Fathers Name, they beare witneſs of me. But ye beleive not,* (tho' ye have heard my word, and ſeen my works, my wonderful works, the many miracles that I have done, yet) ye beleive not, (and wherefore

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now after all do not they beleive?) *But ye beleive not*, saith our Saviour, *because ye are not of my sheep, I lay down my life for my sheep*, saith our Saviour a little above in this Chapter, But ye are not of my sheep, and so ye are not of the number of those for whom I lay down my life, (by the way ther's no universal Redemption) and therefore ye beleive not, tho' ye have both heard my word, and seen my miracles) *because ye are not of my sheep*, as I said unto you. The Apostle also gives the same reason, Rom. 11. 7. *What then? Israel hath not obtained that which he seeketh for*, i. e. All Israel, all the Jews have not obtained it; but who then of all Israel were those that did indeed obtain? *But the election hath, and the rest were blinded, or hardened.* And now lets see how these chief Priests and Pharisees that had not obtained, are both hardned and blinded; as we shall quickly perceive by their own words; they themselves do indeed so far beleive that our Saviour doth many miracles, and yet in the same breath, they still ask *what do we?* Why surely we christians may well wonder what they *dare do now*, but let us see what they dare do now, and how dreadfully they are hardened; as also how very foolishly they go to work now, and how fearfully they are blinded. Their next words are these. *If we let him thus alone*, (their meaning is, if they let our Saviour alone working miracles thus, and raising up dead men thus) and dare they offer to hold that hand, that they see working miracles before their eyes? yes they dare, so dreadfully are they *hardned*: but why will not they suffer our Saviour to work any more miracles, or raise up any more dead men thus? oh how fearfully are they *blinded*! why they are all of them now very heartily afraid of some dreadful consequence; and yet surely we Christians should be apt to belive that all that was like to follow upon this, should be only this, That if indeed our Saviour go on working many miracles thus, and raising up dead men, one after another thus that surely then it will come to a general Resurrection at last, even as we stedfastly beleive it will. O but that's not it, these cheif Priests and Pharisees are all of them heartily afraid that it will come to a general insurrection, and that presently too. For now mark their words, and how roundly their reason runs along. *If we let him thus alone, all men will beleive on him, and the Romans shall come and take away both our place and Nation.* But was there ever such a wretched reason given since the world began? let us a little examine their reason, that every eye may see what a wretched one

it is. These chief Priests and Pharisees suppose now that if all men beleive on our Saviour; that the Romans shall come and take away their place and nation, whereas when our Saviour foretold that the Romans should indeed take away their place and nation, even as also they did, after a most dreadful manner, insomuch that a great Divine of our own hath long since affirmed, that at that time God gave the watch word to the world, and it sounded the first time to judgement, I but yet our Saviour said expresly, That the very reason why their house should be left unto them desolate, was, because they would not be gathered together unto the Son of God and King of Israel; because they beleived not on him. But these chief Priests and Pharisees have gotten the quite contrary reason by the end now, for they peremptorily conclude That the Romans shall come and take away both their place and nation, if all men do beleive on him. Well, but what's that that makes them so afraid that all men would beleive on him? one would think they might have spied out (if they had not been blinded) something in *that* that might have cured them of their great trembling for *this*. Their very last words were, That they did observe that our Saviour wrought many miracles of late, yea and was now at last come to raise up dead men too. Why surely then one would think, that now then, if ever, there were hope in Israel concerning this thing; And that if there be not living men enough in Israel to oppose the Romans, why yet seeing there is one now in Israel that is able to raise up the dead, that surely now then he will press an Army of old Souldiers out of their very graves, and so fight the Romans with an Army of both quick and dead altogether, if they offer to come now. And now therefore I shall speak out, and speak freely. Is there any rational man in *England*, that doth but soberly consult his own Reason, that can possibly think that all those dead men, that are all raised up this day; are not all of them as hearty Adversaries to the Romans, as any living men; yea and let me add, as true friends to the Doctrine of the Church of *England* too. And what reason then, or shadow of reason, can any men have to go up and down buzzing others in the ears with such great feare of the Romans now? But just thus, as these chief Priests and Pharisees talk'd in their Council, above 1600 years agone, That the Romans would come and take away both their place and nation, so likewise at this present time, there are many that talk that the Romans, the Catholick Romans will come and take away our place and Na-

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tion too; and ſo now to be ſure we are all dead men; for it ſeems we were never in any danger all this while, in no danger at all when the greateſt City in *England*, like *Jeruſalem* the greateſt City in Iſrael, was made a ruinous heap, we were in no danger then, no nor before, no, nor ever ſince, until juſt now, now we are all dead men. But why ſo I beſeech you? let us hear the very bottom reaſon; and ſurely its high time to diſpute in good earneſt, when it ſeems we are diſputing for no leſs than all our lives, both theirs and ours too; I ſay again therefore, let us hear the very bottom reaſon, why muſt we be all dead men now! why? only becauſe ſo many dead men are all made to live again now; ſo then, when once dead men begin to live again, then we muſt needs be all dead men both Quick and Dead one with another. And now that this is indeed the very bottome reaſon of all, I ſhall clearly demonſtrate.

There was a gallant Lord (tho' indeed no ſpiritual Lord) that hath written as ſtrongly againſt the Papiſts, as ever any man, and who alſo profeſſeth that he would as willingly ſpend his Blood againſt the Papiſt, as he did his Ink, and ſurely never man ſpent Ink better, for his Book was never yet replied unto, that I could hear, ſo alſo very ſure I am, that, (altho' indeed it may be replyed unto, yet) it can never be anſwered while the World laſteth, yea and if it were but well underſtood in the world, there needed no more to blot out the name of Popery from under the whole Heavens; And this is the Lord of *Faulklands* Reply; wherein yet, he openly profeſſeth too, Page 221. *For my part, I deſire ſo much that good may be done againſt evill, that tho' you* (this Learned Lord meaneth the Papiſts) *be moſt unfit of any to be ſo uſed, who uſe us ſo* (evilly) *when your power extends, and whoſe cruelty will extend with your acquiſition, if you make any, and you hold your ſelves that* impendens periculum *is cauſe enough for a Warr; Yet I heartily wiſh all Lawes againſt you repealed, and truſt that diſarmed truth would ſerve to expell Falſhood, whereas now they being in force againſt you, give you the honour of a Perſecution, and not being executed, give you not the fear of one.* And ſo it ſeems in this Learned Lords great Judgement, Our Lawes againſt the Papiſts, as they were ordered, did the Papiſts good, only good, and no hurt at all: But now if any great maſter of Reaſon will adventure to anſwer this Reaſon, I would deſire him to anſwer me this little Queſtion together

with it. Whoſe fault was it that the Laws againſt the Papiſts were never executed? was it not their own? for did they ever in the leaſt excite the Magiſtrate to execute them againſt the Papiſts? no, no, but only againſt the poor Nonconformiſts, they had never done with them, no, not after they had got them into their Graves, and ſo, whereas *Lazarus* was bound hand and foot before he was layd in the grave, theſe poor men were all bound hand and foot after they were layd in their graves; And now they muſt not come, nor be within five Miles where ever they had kept a Conventicle; ſuppoſe then they had kept a Conventicle in their own houſes; now then they muſt no more come nor be within five miles of them; well, but ſuppoſe they remove five miles from their own homes; are they ſure by that time they ſhall not come nor be within five miles of any of their Livings, or of any Corporation or Burgeſs Town; I but that they muſt not do neither. O whether ſhall they turn them? But to ſpeak one word now in defence of the King, who hath delivered us out of theſe Streights; and ſurely we were the moſt ungrateful men in the world, if we ſhould not appear and ſtand up for his Majeſty, unto whom we owe it, next and immediately under God, that we all ſtand up, and appear abroad in ſafety at this day. I ſay then, what hath the King done, in plain *Engliſh*, by his taking off all penalties of Law from the Papiſts, but only this, That whereas theſe men, that open ſo loud now, would never for theſe twelve years together move the Magiſtrate to put the Laws in execution againſt the Papiſts, now they ſhall not if they would; no, no, nor againſt the poor Non-conformiſts neither: And ſo now I think we have light upon their Neſt, for tho', like Lapwings, they fly about, and make the greateſt noiſe and pewing when they are fartheſt from it, yet ſure y here's their neſt, and hitherto are to be reduced all their *Pe-witts*. And ſo now I proceed with this uſe of Caution. Fear ye not their fear, neither be afraid; but let your heart rejoyce that ſeek the Lord. For what? ſhall wicked and ungodly men not at all be afraid of Gods Judgements, terrible Judgements, that have been abroad in their age? And now at laſt after all, ſhall good men be afraid of his mercies? O what a ſtrange paſs is the world at now! But O know, and lay it to heart, that it is every whit as great a ſin (I had almoſt ſaid greater) not to own the mercies

cies of God, and to be thankfull unto him and bleſs his name for them, as it is, not to own the Judgements of God, and to humble our ſelves under them: for do but ſearch and look to the bottom, and you will find that ther's nothing lyes at the root of all this, but only Atheiſme and Unbelief. Conſider now one Scripture. Iſa. 5. 11, 12. *Wo unto them, that riſe up early in the morning that they may follow ſtrong Drink, that continue untill night, till Wine inflame them, And the Harp, and the Vial, the Tabret and Pipe, and Wine are in their feaſts. But they regard not the work of the Lord, nor the operation of his hands.* And why ſo? becauſe on the one ſide, they have lock't up themſelves in the dark and diſmal Dungeon of their Atheiſme and unbelief; and on the other ſide, have given up themſelves to the uttermoſt ſtretch of all ſenſuality; *and the Harp and Viol, the Tabret and Pipe and Wine are in their Feaſts: but they regard not the work of the Lord, nor the operation of his hands. Wo unto them,* &c. But now if it may contribute never ſo little to help ſome out of their Atheiſme and unbelief, and to confirm the faith of others, I ſhall clearly prove unto you, that God had a very great hand in a far greater buſineſs than any on foot now in *England*, and yet there was never a man in the world, good nor bad, that had any the leaſt thought that God had any hand at all in it, juſt when it was firſt done. See the proof, Luk. 2. 1. to 6. *ver. And it came to paſs in thoſe dayes, that there went out a decree from* Cæſar Auguſtus, *that all the world ſhould be taxed.*

And now what do we think that *Cæſar Auguſtus* himſelf, or all the World either, thought of this Tax? ſurely as all the world were very buſily providing their money to pay their tax, ſo alſo *Cæſar Auguſtus* himſelf was as buſily contriving how and after what manner to diſpoſe of it. And indeed we may well wonder at his ſending out ſuch a Decree then; for there was a general peace all over the world at that time, when the Prince of Peace, our Lord Jeſus was born. And now ſee what decree of his own, God had to be fulfilled upon the coming forth of *Cæſar Auguſtus* his Decree. See that by the following words. *And all went to be taxed, and every one into his own City. And* Joſeph *alſo went up from* Galilee *of* Nazareth, *out of the City of* Nazareth, *into* Judea, *unto the City of* David, *which is called* Bethlehem (*becauſe he was of the houſe and linage of* David

vid.) *to be taxed with* Mary *his eſpouſed Wife. And ſo it was, that while they were there, the dayes were accompliſhed that ſhe ſhould be delivered.* According to the Decree of God mentioned. Micah 5. 2. *But thou* Bethlehem Ephrata, *though thou be little among the thouſands of* Judah, *yet out of thee ſhall he come forth unto me, that is to be the Ruler in* Iſrael, *whoſe goings forth have been from of old, from everlaſting.*

Thus by the midwifery of *Ceſar Auguſtus* his Decree, that went out in thoſe dayes, He whoſe goings forth have been of old from everlaſting, was brought forth unto God in *Bethlehem*, according to the eternal purpoſe and Decree of God. And yet did *Joſeph* or *Mary* or even *Ceſar Auguſtus* himſelf think in the leaſt of this? But ſo the great God that hides his counſels from men, brings about his counſels by the counſels of the very greateſt of men, and that too with a *non obſtante*. *Howbeit, he meaneth not ſo, neither doth his heart think ſo*; as God ſpeaketh of the King of *Aſſyria* in another caſe, Iſa. 10. 7. Yea ſo wonderfully doth the infinite wiſdome and Almighty Power of God order and diſpoſe even the very greateſt contingencies in the world, that they become as regularly ſubſervient unto, and fall in as infallibly with the determinate councel and foreknowledge of God, as the Sun that knoweth his going down. And bleſſed be God that (according to my earneſt expectation and hope long ſince) the time is now come indeed wherein I may bring down this great Truth to our own doors; only the Lord grant that no man may be offended at it; for although (as *Caſtellio* ſaith) *Heſterna lux neminem urit*: Yeſterdayes Sun burns no man, yet I fear, to dayes ſun may; for (as the learned Dr. *Jackſon* himſelf ſaith, an other Arminian too, if that word may not offend) *We ſpeak like Chriſtians of matters paſt, recorded in Scripture; but in our diſcourſes of modern affaires, our Paganiſm, and more than Heatheniſh Solæciſms bewray the infidelity of our thoughts and reſolutions.* And again, *God is unto us, in our good ſucceſs, as a friend that lives farr off; who, we preſume wiſheth well to ſuch projects as he knows in general we are about, being unacquainted with the particular means that muſt affect them, or no principal Agent in their contrivance.* Etern. Truth of Script. pag. 220.

How ever I ſhall now make Application of the coming forth of the Kings Declaration in theſe dayes, to the going forth of *Ceſar Auguſtus* his Decree in thoſe dayes. Had the Lord no hand in this

think

think we? And is there no decree of God, no Promiſe of God, that is already fulfilled upon the coming forth of the Kings Declaration at this day. Surely there is, and there are none ſo blind as they that will not ſee it. But what Promiſe is that (may ſome ſay) that is already accompliſhed upon the coming forth of the Kings Declaration? Declare it unto us, that we may ſee it. I anſwer: And have none of you indeed as yet ſeen it? but ſo indeed it ſometime comes to paſs, that we do not ſee what is juſt before our eyes: but now that you may ſee what is juſt before your eyes, do but look into the glaſs of Scripture, and then, as thoſe that look into a glaſs, what is juſt before your eyes you may ſee behind your backs: See for this Iſa. 30. 20. *And though the Lord give you the bread of adverſity, and the water of affliction* (even as ſo alſo there was a general Tax in all the world when our Saviour was born) *Yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers.* This day is this Scripture fulfilled in your eyes. By the way, miſtake me not, my meaning is not that this is the firſt time that ever the Scripture was fulfilled; no, it hath been fulfilled to the Church and people of God, many ages and generations long before any of us were born; and ſo may be again long after we all are dead and gone; but this is that that I ſay, this day alſo this Scripture is fulfilled in your eyes. And this day the Lord hath performed with his hand the word which he ſpake with his mouth long ſince; yea and this day the King hath performed with his hand the word which he ſpake with his mouth long ſince too: and now the King will no longer endure that Thy teachers ſhould be removed any more into a corner, into a priſon, into a private aſſembly; (ſuch as was that where the very Diſciples themſelves were aſſembled, the doors being ſhut for fear of the Jews, when preſently after that, our Saviour gave them more Liberty, ſaying, (*Go ye out into all the world*) ſo alſo the King will by all means have all thy Teachers go out of all parts of his Kingdome, and all teach in publick, that thine eyes may ſee thy teachers; And ſo now both the Word of God and the word of the King are met together. Now if *where the word of a King is, there is power*; ſurely then, when not only the word of a King is, but the word of God is too, both met together, there is not only power, but Almighty power too; and the gates of hell ſhall not prevail againſt it. And now have we any good grounds to build upon as yet? May we as yet venture

to own so great a mercy, as the turning again of our captivity? may we give publick thanks unto to the Lord, and bless his name for it? or rather, will not the very worst of all our adversaries, I mean, not only our politick friends, but even our own fearful and unbeleiving hearts, joyn altogether against us, and labour with both hands earnestly to curb us in, and hold us back, whiles too, just before us stand our professed Adversaries holding up their great beetles, (I mean their wooden arguments) to stop us too; and so now we are very busily given to understand on all hands That if we offer to keep a day of publick thanksgiving (to speak the softest word) this our rejoycing is not good; it is not sober, it is not prudent: Howbeit, most certain I am, it is not only both these, (both prudent and sober, but) it is infinitely more than both these, it is our absolute duty, for it was indeed our duty to pray unto the Lord, That our Teachers might not be removed into a corner any more, but that our eyes might see our teachers; if it was indeed our duty to pray unto the Lord that every heavy yoak might be taken off from the necks of the Disciples; surely then when the Lord hath thus wonderfully answered our prayer, it is our duty to prayse the name of the Lord for it; yea it is not more our expres duty not to bear false witnes against our neighbour, than it is our expres duty to glorifie God when he hath delivered us. Psal. 50. 15. *Call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me.* And hath not the Lord now delivered us? yea after a wonderful manner too? Let us now consider the wonderful manner of our deliverance; for circumstancies of mercies cast a glorious lustre all over mercies themselves, and render their appearance as Apples of Gold in Pictures of Silver. Besides, the Prophet *Isaiah* (we have heard) pronounceth a *Wo unto them, that regard not the works of the Lord, nor consider the operation of his hands:* Moreover, *The works of the Lord are great, sought out of all them that have pleasure therein, Psalm* 111. 2. Let us now therefore consider the wonderful manner of our deliverance. The Scripture saith, Prov. 21. 1. *The Kings heart is in the hand of the Lord, as the Rivers of water: he turneth it whither soever he will.* And now do we think? that there is no work of the Lord, no operation of his hand upon the Kings heart that is in his hand! Surely it is of the Lord That the King should act after so wonderful a manner against the very declared interest of such, who have

have written with the greateſt height of confidence imaginable, that they themſelves are the very only ſpiritual men that ever have and ſtill do, cleave to the King, (and I add, may they ever do ſo too) And yet that notwithſtanding all this, the King himſelf ſhould venture out all alone, not onely without, but againſt them too; and whereas they for theſe ſeveral years together, have been buſily tying ſuch a knot that they were very confident ſhould never have been untied again, yet that the King himſelf ſhould now at laſt call for his own ſword, and cut their great knot in peices, as *Alexander* did the Gordian knot in the Temple; and that now the King ſhould go on and take off every heavy yoak that they had put upon the necks of the Diſciples; and that the King with his own hand ſhould bring back all thoſe Labourers into the Harveſt, that they with their hands had thruſt out of the harveſt by hundreds and thouſands in theſe three Kingdomes; never ſurely remembring the milſtone in the leaſt; yea and what courſe they were now at laſt about to take with them, as any man that reads their laſt Printed diſcourſes againſt them may ſee, I ſhall not now ſay. Only this I will ſay, That God who hath placed the ſand for the bound of the Sea, by a perpetual Decree that it cannot paſs it; and though the waters thereof roar and toſs themſelves, yet can they not prevail, hath ſaid alſo, That the wrath of man ſhall praiſe him: the remainder of wrath he will reſtrain. Then ſhall no more of the wrath of man be let in than what ſhall turn to his praiſe, and then the Lord, who in the midſt of judgement remembers mercy, all on a ſuddain claps down the floodgates and the remainder of wrath the Lord reſtrains; and now tho' the angry waves may roar and toſs themſelves, yet can they not prevail; no, they can come no farther now. O how great a mercy is this unto us! and how wonderfully wrought! And now is the time come, is the time yet come wherein we may give unto the Lord the glory of it? It was a good anſwer if true, that, as I have heard, one gave unto the King himſelf, when the King ſeem'd a little to wonder, (as ſurely all things conſidred, well he might) that ſo few ſhould come to give him thanks for their Liberty: O, Sir, ſaith he, they all of them look upon it as ſo high a favour, (and ſurely if all of them conſider all, well they may) that they think it very requeſite to take time to conſider how and after what manner they may beſt expreſs the deep ſenſe of it: but ſure I am we have all of us taken too long time to expreſs our deep

ſenſe of ſo high a favour to the King; much more to expreſs our deep ſenſe of ſo great a mercy unto God himſelf; if yet there are not too many that look upon it as *no mercy at all* unto them, tho' I fear, on the other ſide too, there are too many that look upon it as a *great judgement* to them; yea and others too that look upon it as a great mercy indeed, yet inſtead of giving God the glory of it, may be very buſily plotting and contriving how to manage it to their own beſt advantage; but ſurely as God hath in former times, ſo he will ſtill go on to diſcover, and blaſt all ſuch ſinful policy.

Why certainly if we had all of us done no more than that poor Samaritan did, who as ſoon as he ſaw that he was healed, preſently turned back, and with a loud voice, gave thanks unto the Lord before all the people, this would have been accepted. But let us conſider that Scripture a little; for we are all concern'd in it. Luk. 17. from the 12. to 17. *And as he entered into a certain Village, there met him ten men that were Lepers, which ſtood a far off:* (for their diſeaſe was infectious) *And they lifted up their voices and ſaid, Jeſus, Maſter have mercy on us. And when he ſaw them, he ſaid unto them, Go ſhew your ſelves unto the Prieſts. And it came to paſs as they went* [ἐν τῷ ὑπάγειν αὐτοὺς as they were going away] *they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks, and he was a* Samaritane. Oh but why ſo ſoon? might the other nine Lepers have ſaid, what? as ſoon as ever you perceive your ſelf healed muſt you needs turn back and give thanks! for what? are we all ſure that this is a perfect cure that is now wrought upon us? may not our Leproſie break out again? But break out again or not break out again, he's reſolved for his part to ſtay no longer, but to give thanks preſently, yea though his Lepreſy ſhould break out again before he got home again, he will give thanks though. And ſurely its well worth our giving thanks unto the Lord, tho' it be but for one quarter of an houres eaſe and comfort in this miſerable world: And what (think we?) would the poor damned creatures in hell do, if they might have but one quarter of an houres reſpit from their everlaſting torments? would not they give ſuch a ſhout as never was heard in the world before? we may well think they would, when but one of them beggs ſo earneſtly but for one

drop

drop of water to cool the tip of his tongue; would he not have been as *hearty beleivers as we need to be*; and so it seems that was a vain prayer of all the Disciples, *Lord increase our Faith*, for as for *their Faith*, *that* (to be sure) was well enough as it was: but the Lord deliver us all from such damnable doctrine, I say again from such damnable doctrine, which I abhorr with my whole soul, and therefore wonder not that I speak with such indignation against it. Oh pray for us that the Lord Jesus would be with us, that by reason of us, many of our own Countreymen, that never yet beleived may beleive on Jesus with a faith unfeigned, and that they that have beleived, may beleive more abundantly, and their faith may be encreased.

Thirdly, and lastly. When this thing shall come to pass, O pray that *that other thing* may never befal any of us, that befel *Lazarus*, the which, to me, seems one of the most amazing passages in all the Scriptures: now that is this, that notwithstanding *Lazarus* was so miraculously, so newly raysed up from the dead, for it was but on the 25*th*. day of *March*, that he was raised up, yet within two dayes after, such desperate spirits there were even in *Israel*, that were busily plotting how they might put even *Lazarus* to death again; for so we read, and horrour and amazement may justly seize upon us at the reading of it. Do but just look into that Scripture, for I shall open it a little, and conclude with it, John 12. v. 10, 11. *But the chief Priests consulted, that they might put* Lazarus *also to death*. So our English Translation reads the words; but now this word [also] here seems to speak, as if they had consulted to put some other to death at the same time too, but of *that* we read not one word all over this Chapter; and thus far more agreeable to the meaning of this Scripture, and as agreeable to the sense of the Original too) the words may well be read thus, *viz*. *But the chief Priests consulted* ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, *that they put even* Lazarus (not *Lazarus* also, but) *even* Lazarus *to death*, notwithstanding the Lord Jesus had *so newly*, *so miraculously*, raised him up from the dead. O most dreadful attempt! and for a most dreadful reason too; as you may see by the very next words, *v*. 11. *Because that by reason of him many of the Jewes went away and beleived on Jesus*. O pray for us, that there may never be any such chief Priests in *England*, that may ever consult, for any such a reason, that they may put any of us, to

this kind of death ever any more. And let all that love their own ſouls, and the ſouls of others, and (above all) our Lord Jeſus Chriſt in ſincerity, ſay, *Amen.*

FINIS.